603 the difference in generation of the parties, there is a higher secondary content of fondness on the grandparent's part, while the slight lessening of this dimension is associated with a corresponding rise of the respect relation on the part of the grandchild. It does not show up in the questionnaire data summarized in Table I, because the joking relations (sull) with grandparents already include friendship behaviour within the meeting context for this particular category of relatives. Therefore when subjects were asked how they behaved towards grandparents, their sull responses included the kind of affective behaviour covered by this relationship.

583 The same thing is true for the relationship to own mother, although for different reasons. No friendship responses were given to own mother, because the cultural ideal of shame-respect is so strong here. Thus there was a blanket response pattern from all subjects in accordance with the traditional value of shame-respect.

[612] Nonetheless, there is the possibility and indeed expectation of an affective fondness and friendship relation between ego (male or female speaking) and own mother, which is extended in theory to

[586] include the mother's kindred. When asked what was the worst thing that he could remember ever happening to him when he was young, an informant replied without hesitation that it had occurred when he had to stay in his father's house on the occasion of his mother's divorce of his father. Another informant related how he had gone to the Sue Fletcher to learn something about geological survey work, as part of his training for a job with the Sierra N.A. However, after three months he claims he had strong yearnings to see his mother and subsequently walked off the job and returned to his